

WORKERS of the WORLD UNITE THE INTERNATIONAL SOCIALIST

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The Passing Show.

People who denounce unrest forget that progress comes from it.

Those who preach contentment under capitalism would stop growth if they could.

The masters assert that the class struggle is deplorable and should cease. We might as well ask eternity to cease.

The class struggle is the outcome of the present wage slavery. It is destined to put an end to the system.

The result of the Socialist movement will be liberty, and liberty means growth.

A change is coming, and if the change does not mean Socialism, what does it mean?

Is there any other movement more healthy and vigorous than the Socialist movement? If not, how is Socialism going to be prevented from coming?

The worker who defends capitalism does not realise that he is attempting to leave his children a heritage of slavery.

The capitalist class thrives upon slavery; the working class thrives upon liberty. Which do you favour?

The Kaiser advocates peace, but he does not neglect to have a bunch of shares in Krupps. While the manufacture of armaments is profitable capitalist peace advocates will favour war.

The workers, who get all the misery and wounds from war, and none of the profits, will be the only class that will end war.

The world is hoping to end war. The rapid growth of Socialist sentiment proves this.

Socialism thrives upon agitation and discussion. Free speech is fatal to capitalism. That is why in Melbourne and Brisbane there is an organised attempt to stifle discussion.

The religious bodies who defend the immortal profit system, should go in for a revised version of the Bible. By their own book they are condemned.

If the soul of man should be saved, why not the body also? Why should a man be unable to get work when he is willing to work and his family needs the produce of his toil?

The largest fortunes have not been made by work, but by theft. Why allow the thieves to grow rich?

The rich were once asked "What shall it profit a man if he gains the world, but loses his soul?" The poor are now asked what shall it profit you if you renounce the world to save your soul?

Are you doing right to give up and live without the good things of life, and so give up your life, while others live in luxury on what you produce?

Certain people say that Socialists are only visionaries, but those who hope to make the workers content with being robbed under the profit system are visionaries and criminals also.

We are frequently told that Socialism is too good to be realised this side of heaven, but when we refuse to believe that, we are told that it is robbery, confiscation and immorality—something too monstrous to be mentioned except in terms of extravagant denunciation.

William Mug was observed reading this paper in a newsagent's shop the other day. The agent advised him to buy and read it, but William became indignant at the suggestion. "I'm a labour man," he said, "but I wouldn't support that rag." And William

The Adventures of William Mug.



He Becomes a Strikebreaker.

bought a capitalist paper and went away rejoicing! Are you like William Mug?

Truth has often been pictured as a beautiful figure robed in white and spotless garments, but the fact is that truth, like revolution, is brutal and chastising. By chastisement, the human race is made to move onward.

Many admit that white slavery exists only because there is money in it, but they do not see that the profit system exists for the same reason. The profit system is the cause of every form of slavery. To defend it is to defend white slavery.

Those who smile when told that Socialism will prevent war, should remember that Socialism has already prevented several wars. Until Socialism came there had never been a world movement that opposed war in a practical way.

It is easier to convince a man that a thing is wrong if he does not make his living out of it than if he does. So it is with society. So long as the ruling class can make dividends from the manufacture of armaments you will never make them believe that it is wrong to manufacture them. The workers, who have no shares in the gun-making factories, must themselves force this truth to the front.

Man is born sceptical nowadays, and it is easier to convince him that a thing is wrong than to convince him that it is right. For ages he has had to defend himself against the cunning of those who sought to delude and rob him. This has developed a tendency in the mind to instinctively doubt and oppose any new proposal. The capitalists know this, and assuming a warning look, they say to the worker, "Beware of Socialism!"

A report of the Miners' Phthisis Board of South Africa says that there are 3,650 victims a year, and that the worker who takes to mining practically gives up his life to his employers. Do not all workers give up their lives to their employers? In the case of the Rand miner it is almost sudden death for him to sign on with his employers. In other callings the death is more lingering. The worker who toils year after year for just enough to prolong his existence is suffering a lingering death.

For ages the workers have remained in bondage to the hope that their masters would give them liberty. Socialism is showing them the delusive nature of such a thought, and that the ruling class will never give more than it is compelled to give.

The workers elect men to parliament and pay them well to wrangle over the interests of those who dictate the terms and conditions under which they must work. When the law operates against them they wonder why it does so, and proceed to damn the law and "hit the ballot-box with an axe."

The "International" stands for the highest form of morality and justice. It would

give all men what they produce—even the capitalist who produces nothing. Every man has a right to what he produces—no more.

The newly-elected Mayor of Richmond (Vic.), has startled the plutocracy by leaving out the loyal toast at a recent function. Called on for an explanation of such unusual conduct in a world of barefaced sham he said:—"I left the toast out because I consider it superfluous," he added, "but not as a matter of principle. Personally, I am a republican, and do not believe in monarchies. The King is only a figure-head, and as such he is recognised. In making this statement I do not consider I am disloyal. The King is never present to respond to the toast. I believe in presidents elected by the people."

"I would honour Mr. Cook, the Prime Minister, who is a political opponent, because he obtained that position through his own efforts. The King might be the best man, but he might not. A King ascends the throne through being the eldest son of a King, but he might be a nincompoop, and his younger brother a very able man."

The politicians are wrangling in parliament over place and pay. The masters do fight each other over such things, but when it comes to a fight between labour and capital they unite against the workers and fight back to back. In such a fight labour is the only class that is disunited.

Thinking that Lincoln abolished slavery the workers are looking for the coming of another Lincoln to free them from wage-slavery. He will never come. The workers themselves must abolish wage slavery. Every worker must be a Lincoln.

Six members of the visiting Empire party of politicians were admitted to the N.S.W. bar, on Thursday, September 11. Others found their way to the Chamber of Manufacturers where they were banquetted and told of the profitable ventures that are waiting the coming of the investor. Evidently private profit is being combined with perigrinating patriotism.

The Federal Tanners and Leather Dressers' Union has decided that the non-unionist must be abolished. The Masters have decided that he must not, so the class struggle confronts the Tanners and Leather Dressers, who now will have to decide what they are going to do about it. Will they support Joe Cook or Andy Fisher as usual?

The Labour Council of New South Wales has decided to affiliate with the Workers' Educational Association. This association, like the Christian Trades Union movement, is out to educate the workers away from Socialism.

The English Bishops are complaining of the high cost of living. A bishop's salary is £10,000 a year, and the fathers in God declare that it costs them half their salary, and sometimes more, to keep up their positions and palaces. They are all followers of the "meek and lowly Jesus, but apparently they either are lagging a long way behind

or have taken a wrong turning in following him.

Rocketteller, the Christian multi-millionaire, recently went to the Euclid Avenue Baptist Church, Cleveland, and the parson, feeling proud, described him as a "rosebush in the Lord's garden." He is a fairly thorny rosebush, for every cent of his millions has stung some poor worker.

Dr. Horton says that in 1880 the great names were Huxley, Tyndall, and Spencer. Then he adds: "Haeckel still lives, representing the thought of 1880, a somewhat pathetic and antiquated figure, from whom all interest has disappeared, because his point of view has become practically meaningless for the modern world." The doc. evidently doesn't know the "modern world" any more than the ostrich does when he buries his head in the sand. If he did, he would know that Haeckel's works are read by the foremost thinkers in every part of the world.

An English paper has been conducting an inquiry into the belief in Hell. Leading clergymen wrote stating that Hell is no longer believed in by Christian teachers. All the same, hell does exist, or rather scores of hells do. Most modern mines, mills, and factories are hells where the condemned slaves are damned and doomed to life-long drudgery in order that certain devils may enjoy themselves on the proceeds of their labour.

A recent issue of the "Weekly Dispatch" contained a picture of the King's youngest son with the inscription, "The Human Boy-Prince." The writer seems to convey the idea that the Prince is a kind of deity, and in this he resembles the old lady who, in a discussion about Queen Victoria's short legs maintained that the Queen did not stand upon legs like other women.

Since New Zealand gave the builders the handsome job of building a Dreadnought, other States are being worked for orders. Australia bids fair to become a profitable customer, especially if Fitzroy dock can be discredited, and the Tories of Canada are intriguing in the same direction. The "gift of a battleship" has been engineered out of the Federated Malay States. Of this "gift," A. MacCallum Scott, M.P., says in the "Contemporary Review," that the offer came, not from the Malay rulers in their theoretical capacity as independent sovereigns, but from the Federal Council of the States, of which every member besides themselves has been appointed by the Imperial Government, and over which the British High Commissioner presides. In fact, according to Mr. Scott, "the Imperial Protector has dipped his hands into the exchequer of his protegee, and has helped himself to the price of a battleship." Mr. Scott sets forth the view that the Imperial Government is the trustee for the Federated Malay States, and as trustee it has helped itself to the funds of those States. What he doesn't see, however, is that the Imperial Government is but the cats-paw with which the armament firms pull the chesnuts out of the fire.

When you have read this paper hand it to a friend.

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Mankind has reached a point where the means of satisfying its needs are in excess of the needs themselves. To impose, therefore, as has hitherto been done, the curse of misery and degradation upon vast divisions of mankind in order to secure well-being for the few, is needed no more. Well-being can be secured for all, without overwork for any.—Kropotkin.

The Church and the Worker.

Christian Trade Unions.

German Propagandists visiting America.

We have just received from the International Secretariat of National Trade Union Centres of Germany a small pamphlet, entitled "Church and Trade Unions in Germany." The booklet was written by Dr. A. Erdmann, a member of the German Reichstag, and it is designed to counteract the misleading information scattered broadcast by representatives of the Christian Unions in other countries.

In view of the fact that in New South Wales there has just been formed a Catholic Federation, which representative priests have assured us is destined to take an active and important part in politics, the information supplied by Dr. Erdmann is valuable and instructive.

Dr. Erdmann shows that in some of the European countries the Labor movement is not always united. In some of them, especially in Germany, we find a so-called Christian Labor Movement existing, quite apart from the general or Socialist movement. Representatives of the Catholic Church and of the Clerical Party, which is known in Germany as the Centre or "Centrum" Party (their representatives have sat in the "centre" of the Reichstag), are collectively responsible for the formation of this secessionist movement, and efforts have of late been made to establish a similar movement in the United States of America and in other countries.

Certain spokesmen of the party, of which Mr. Giesberts, for instance, who is a member of the Centre Party in the Reichstag, is one, have been actively engaged in a campaign in the United States, with a view to preparing public opinion, and to inducing the workers to a move in the direction prescribed by them. This activity has aroused the suspicion of prominent Labor men who have inundated the International Secretariat of Germany with inquiries respecting the operations of the Christian Labor Movement in Germany. To these inquiries Dr. Erdmann's pamphlet is an effective and official reply.

The Catholic Church in Germany, at a comparatively early stage, commenced to give attention to the workers. The Catholic Journeymen's Association was established immediately after the 1848 revolution in Germany. The founder of this organisation was a Catholic priest named Kolping, who had two principal aims in view—to improve the material and social position of the jour-

neymen, and, at the same time, keep them away from the lively political movement of that period, and protect them against the possible renunciation of the Catholic faith.

The Catholic Journeymen's Association is still in existence. Some of its particular features are: Journeymen's Homes, Technical Schools or evening classes, social instruction classes, &c. All these institutions have been carefully developed, their scope and influence extending over quite a considerable portion of the Catholic journeymen. The Association is entirely under the control and supervision of the Catholic clergy. The General President of the association, who has his headquarters in Cologne, is appointed by the Archbishop of that city, and all the executive officers of the many locals are priests. Their election to the position of Local President has, in every case, to be sanctioned by the Bishop. The Catholic Journeymen's Association maintains the best of relations with the masters, never taking part in any industrial movement. Its programme expressly excludes politics, but everyone knows that the members are constantly trained to support the Centre Party. The total membership of this association, including branches in Austria and Switzerland, amounts to about 80,000.

In the early sixties of last century Lassalle brought the German Socialist movement into being. The Catholic clergy met this movement by taking up the question of labor, the number of wage-earners having begun to grow rapidly owing to the great development of modern industries. Bishop Ketteler, of Mayence, shared many of the views of Lassalle on economic questions, and it was owing to his influence that many younger clergymen mixed with the workers, preaching the gospel of social salvation.

The formation of Catholic Working Men's Societies was started all over the country, aiming not only at the organisation of skilled tradesmen, but of the new proletariat as well. These Working Men's Societies were very radical in the sixties and seventies, not only in regard to the political movement, but in their social and economic demands as well. In the more advanced industrial districts they were very soon engaged in bitter disputes with the gentlemen of the Church and the Centre Party. Being, however, too weak to build up an independent Christian-Social Labor Movement out of their own organisation, they came more and more under the influence of the Centre Party, which put them on a political track of the most reactionary nature.

This reactionary tendency first displayed itself in the eighties, and has been noticeable ever since. The object of these Catholic Working Men's Societies, according to their own programme, is to afford their members a "religious-Christian and social education." These societies are conducted by Catholic priests, who, being themselves followers of the Centre Party, take very good care to have their pupils educated in the interest of that party. Great efforts are being made to ensure that every individual member will become an avowed enemy and antagonist of the Socialist Labor movement. Any leaning towards Socialism, or towards a free or independent trade union, means instant expulsion from such societies. The same fate awaits members who are found to have subscribed to a Socialist paper. The whole of these societies form three distinct federations: the Western German, the Southern German, and a third federation with its headquarters in Berlin. The latter maintains its own views with regard to certain social problems, and, therefore, is constantly at war with the other two groups. Their combined membership is about 480,000.

Between the clerics, who control these federations, and the Centre Party in Parliament, there is a close alliance. The Centre, which is the name commonly used to denote the Clerical Party, was established immediately after the German Empire had been formed, that is in 1871, the new party professing to represent the Catholic portion of the population. The Centre Party in Parliament stood up for the interests of the Catholic Church, fought all attacks made upon it, and sought to increase its influence with the people and in the schools. To this end the Church placed the enormous power of its funds and an army of priests at the disposal of the Centre, thereby driving the followers of the Church into the political fold of the Centre. This is done to such an extent that the Catholic priest in Germany now spends about a quarter of his time and energy on behalf of the Church, while three-quarters of his time is taken up by political propaganda and by educational work among the masses on behalf of the Centre.

The co-operation of Church and Centre has been in evidence in all matters affecting the Labor movement. Both are in need of the aid of the workers, and in industrial centres it is absolutely necessary to take up the question of Labor in order that the wage-earner may be attracted thereby. It is quite natural that the labor movement run by the clerics should be opposed to the Socialist movement, for the majority of German workers have been successfully organised by the Social Democrats. As a matter of fact, the Christian Labor movement in Germany is merely a new weapon forged by the clerics for the purpose of arresting the growth and obstructing the path of Socialism, and to keep the faithful workers in their own ranks.

In spite of clerical opposition, the Socialist movement in Germany grew rapidly in the seventies of last century, the Socialist vote and the membership of the trade unions went up by leaps and bounds, and this caused the Reichstag, upon the advice of Bismarck, to pass the notorious anti-Socialist law. Under this law every kind of organisation, no matter whether it was political or industrial, was broken up at once. Their papers and journals were suppressed, their meetings were prohibited, and Socialist propaganda work was brutally stopped wherever possible. Under this law the Labor movement was made to suffer for fully 12 years, without, however, the desired end being attained. All that could not be done publicly was carried on secretly during these trying times, and never did a class of men work more zealously and with such good hope and faith in their cause as did the German workers while this anti-Socialist law was in force. In 1890 the workers secured the final repeal of the law, and at the Reichstag elections held in the same year the Socialist Party polled nearly 1,500,000 votes. In fact, it had become the strongest political party in the land, and to-day its only powerful enemy is the Clerical or Centre Party.

The Clerical leaders are at present conducting a fierce campaign of political aggression against those workers whose ideas do not coincide with theirs. They are in such bewildered confusion that they can see no other way of saving themselves from being overpowered by the Socialists than by means of force. This is, of course, a direct blow in the face for solidarity and proletarian class-consciousness, but it is safe to say that it will avail them nothing. A body which attempts to live on the deprivation of its members of their rights, strike-breaking, and the betrayal of the worker has already sounded its own death-knell.

The tour undertaken in America by Giesberts, the Clerical member of Parliament, and leader of the Christian Labor Movement in Germany, and the statements being made by other leaders prove that the doctrines and methods of the Centre are to be exported to America. First, there will come the social courses, then the establishment of Christian trade unions, and finally a Centre in Parliament, as in Germany.

Here, in New South Wales, we have, in the recently-formed Catholic Federation, a beginning in the same direction, and in the Bursaries Act a foretaste of what may be expected to follow. Already leading Ministers and members of Parliament are the servants of the Archbishop, and if we may believe a writer in the "S.M. Herald" on September 9, preferment in the Public Service depends upon a passport from the Church. This writer claims to have been a member of the inner circles of the Labor movement, where he conducted a careful investigation into the apparent connection between Church and State. He says: "This investigation has brought home to me the painful fact that preferment in every occupation controlled by the present Labor Government in New South Wales, from the lowest to the highest individual, is so rampant that the brand of 'Rome' is practically the only passport that or is the door to any position whatever, irrespective of personal qualifications or political leanings."

Hence the extremely painful experience of finding a party, with which I have been associated ever since its inception, and for the establishment of which I have made huge sacrifices of health, money, and opportunities, has allowed itself to be brought under the insidious influences of "Rome," the sworn enemy of human progress and liberty."

While allowing for just a tinge of bitterness in this writer's remarks, there does seem some warrant for what he says, especially in view of such facts as those which came to light in connection with the appointment of a successor to the late Director of Labor.

FIGHTING CONSCRIPTION.

The Secretary of the Freedom League writes:—The following facts have recently come under our notice: In Western Australia the Metropolitan Council of the Australian Labour Federation has decided to take the Defence question seriously. On July 17th a committee was appointed to go into every phase of the Defence Act and Regulations, and report to the Council. Included in the committee are strong supporters of the Australian Freedom League, one of whom writes, "I have very little doubt but that the report will constitute a condemnation of the Act, and that the Council will decide to launch a campaign accordingly."

In South Australia some trades' unionists have been successful in getting the resolution against compulsory military training passed by their unions for consideration at the Labour Conference at Adelaide in September.

In Victoria within a week ten labour unions, three district labour councils, and two country labour councils, who are getting heated on the subject, have asked for speakers.

The Golden Kangaroo.

(A Review.)

"The Golden Kangaroo" is a book by Ambrose Pratt, published by the N.S.W. Book-stall Co., Ltd., at 1/- . It is a story well calculated to open the eyes of would-be gamblers on the Stock Exchange, and is full of thrilling incidents and dramatic situations. The hero, Alan Brandon, is a type of Australian workman not uncommon on mining fields, a straight goer, who sets himself to expose the directors of the Golden Kangaroo Mine in their robbery of the shareholders. To a lady, with whom he falls in love, and who is no less a person than the daughter of the leading swindler, Brandon says:

"I sold for sixpence the scrip that had cost me pounds. But I kept some. I had a dim suspicion that the market had been rigged on me, you see. So I went to the mine and signed on as a common mullock. I have been working there for 18 months. My suspicions were not unfounded. The market had been rigged for me and other fools. The shares began to rise almost as soon as I had sold."

"But how could they?"

"The mine is not at all a bad one, madam. It has plenty of good stone, but it works in patches. It is an ideal mine for unscrupulous directors. I know all about it now. The game is beautifully simple. When a patch of gold stone shows the news is suppressed and a depressing report is suddenly issued that has been held over for the purpose. Hey, presto! the public begins to sell. The shares fall, and the directors buy. When the dear directors get as many shares as they require a good report is issued. Hey, presto! the shares soar up, and the directors secretly sell. They make their profit both ways, some of them, the rogues!"

The description of a boardroom and meeting of directors is good, as is also that of the Stock Exchange, and the operations at the mine. Pratt shows a wide knowledge of office work, mining, and human psychology, and altogether he has produced a book which is a useful contribution to Australian knowledge. Dramatised, the work should make a fine Galsworthy-like play.

THE GAOLING OF CADET YEO.

Sir, May I crave space to let your readers know the kind of treatment that the present Defence Act makes possible for those who feel that they cannot conscientiously learn to become legalised murderers of their fellow-men.

My son, just over the age of 14 years, was in January last sentenced to two months in the Broken Hill Gaol for not complying with the Act. Believing that the law of the land does not permit of a person under the age of 16 years being sent to gaol, I communicated with the member for this district and the Hon. Josiah Thomas refused to believe that my son was actually in gaol, stating that the Government had decided that no boys could be sent to the civil prison for offences under the Defence Act, but should be kept in places of military detention.

This statement the Defence Department confirmed, and when proof was forthcoming that my son was positively in gaol, he was released and sent home.

Early in August he was again summoned, and was sentenced to one month's military detention, but as it was not convenient for the authorities to detain him, he was sent home to await their convenience. This he had been doing, but on Monday last he was again brought before the S.M., by the department, and sentenced to one month in the local gaol, where he is now being regaled on bread and water.

My boy believes, like thousands of our fellow-workers, that training in the art of killing one's fellow-men is a denial of the brotherhood of mankind, and he is brave enough to refuse to do that which is absolutely wrong. For this he is perpetually persecuted! I would like to ask if this revival of the persecution of past ages is what the Labor Party bargained for when they sanctioned the Defence Act of Australia. The military authorities seem to be prosecutor, judge, and executioner, and this they call the "justice" of a free land! Thanking you in anticipation for permission to encroach on your space.—I am, etc., J. YEO—(In "Barrier Daily Truth.")

Last Thursday night J. W. Barry, our Commonwealth organiser, at special invite of the Trades' Hall Council, addressed some two or three hundred union secretaries of the Industrial Council, who gave him an excellent reception.

When you have finished with this paper, pass it on to a friend.

The August Magazines.

Some Suggestive Articles.

INDIAN SEDITION.

In the August number of the "Nineteenth Century," Mr. Geoffrey Cookson asks "Why is there Disloyalty in India?" and he adduces many reasons which he thinks are responsible for the fact that the British are confronted by a dark and murderous conspiracy in India. In the first place he considers that the manners of the British in India are most offensive towards the natives. He speaks of "our proud, cold hearts, our brutal manners, our arrogant aloofness," and he blames English women even more than English men. In the next place he considers the ideal of material commercial progress in India is a mistake. Railways have not been unmixed blessings, for to the Oriental mind they have been the means of corrupting manners and morals, and have injured native craftsmanship and industry by distributing the cheap, trashy manufactures of Europe and ousting the beautiful native wares. The writer considers it remarkable that British rule in India has lasted so long, seeing that British "ideas of liberty have given India the semblance of freedom," while British "love of power has withheld the substance of it." Reading between the lines, we can see that Mr. Cookson's article is an indictment of British capitalism in India. The "proud, cold hearts" and "brutal manners" of the greedy British exploiter who is so absorbed with money-making and profit hunting that he stands arrogantly aloof and uninterested in all that interests the speculative native. The natives despise the men and women who sordidly give their lives to the acquisition of wealth and who regard the workers as mere profit-making machines. To the Indian native religion is the most serious thing; to the British in India it is only a cloak which covers a grasping and callous nature that can look complacently at famine and starvation of those whom it greedily robs and devours. The type is not peculiar to India but is seen in all its brutality in Great Britain, the birthplace of modern capitalism. The discontent and disloyalty in India is a healthy sign that even there hatred of capitalism is growing and preparing the way for its final overthrow.

TRADE IN TIME OF WAR.

Writing on the above subject, Major Stewart Murray gives the British merchant and his enemy the warmonger—something to think about. The Major writes to show what damage might be done to commercial interests during war time, but he inadvertently displays the stupendous loss and almost economic impossibility of a war between two groups of powers in Europe. In such a war he estimates that Germany would lose about £200,000,000 of her sea-borne export trade which amounts to, roughly, £300,000,000 a year, while her trade to the value of about £100,000,000 would still be carried in neutral ships. She would also retain her land-borne export trade amounting to about £100,000,000. Consequently, she would lose about half her export trade. But Britain exports to Germany goods to the value of £1,000,000 per week and all that trade would, of course, be lost in the event of war. British firms concerned in the trade, he urges, should lay their plans in good time. "They should go carefully into the question of the exports of the Triple Alliance, which they will instantly lose, and of the places where a compensating demand for their goods will arise directly war breaks out, owing to the non-arrival of the heretofore existing German supplies." In other words, if Britain cannot sell goods to Germany, Italy, and Austria because they will be enemies, she can sell other goods to the people who at present buy from Germany, Italy, and Austria. The Major overlooks the fact that the other side will also play that game, and also that the markets which buy German, Italian, and Austrian goods may not be able to buy and use British goods. The paper is a crude attempt to make the British merchant believe that he can escape or minimise the losses from war, so that his opposition to warmongering may be withdrawn or at least modified. This conflict of interests is interesting to Socialists and students of Sociology. On the one hand, we see the armament firms and militarists promoting war, and on the other, the commercial capitalists who are scared into opposition by the contemplation of the magnitude of their threatened losses. In the discussion between these two, the workers' opinions do not count. They are regarded by the militarist side as targets for cannon; and by the mercantile and exploiting gentry as profit-making machines. A time, however, is coming when the workers will have a good deal to say in the matter.

A BIG SCHEME.

Earl Grey, in the "Fortnightly Review," has an article on "A Great Imperial Opportunity." He points out that a three years' option has been obtained from the London County Council over the Aldwych site of 2½ acres in the heart of London. He urges that on this site, not a house, but a palace for the joint use and occupation of the Dominions should be erected on their joint account. "The Dominions," writes Earl Grey, "should possess a permanent home of their own, and the Dominion House should become one of the greatest sights of London. It should rival in grandeur the Houses of Parliament." The building would meet not only the official requirements of the Dominion Governments, but would also become a great Imperial business centre and Intelligence Department, a social centre or club, a "clearing house of Imperial thought," and "an important connecting-link between the Motherland and the great daughter States." It should contain "a spacious banquetting chamber, a theatre, and lecture hall, a good library and reading-room." On the ground floor there should be exhibitions of Dominion produce. The option is for the acquisition of the site on a 99 years' lease, at £50,000 a year, on the purchase of the freehold for £1,300,000.

If Earl Grey's suggestion is acted upon the palace at Aldwych should be a powerful magnet to Dominion politicians, where they could enjoy a much needed rest from the strenuous work of jawsmithing in the various overseas parliaments, and where they could swap yarns in the club-room, be amused in the theatre, and fed in the banquetting-hall at the trifling cost of £50,000 a year. It is a big scheme and valuable at the present time, inasmuch as it lets us know that 2½ acres of it in the heart of London is worth £1,300,000.

SOLDIERING IN THE BALKANS.

Dr. E. J. Dillon, who writes on Foreign Affairs in "Contemporary," has been endeavouring to explain the ever-varying phases of the Balkan situation. In July he announced that the war was virtually over, but in August he had to describe the treacherous attack by the Bulgarians on their allies, the Serbians. Dr. Dillon gives a terrible account of the revolting treachery of the Bulgarians, and furnishes exact translated copies of documents discovered by the victorious Serbs on the bodies of dead Bulgarians showing that the orders were issued by the commander of the second brigade, fourth division, of the Bulgarian army, to the commander of the attachments on the Zletvos River, setting forth that two columns were to send detachments at 3 a.m. to the Serbian lines to "decimate the outposts without noise," and then push on to indicated points. A few Bulgarians deserted rather than carry out these orders. Dr. Dillon quotes the statement of one of them to him. He said: "My heart sank within me at the thought of stealing up, cat-like, to these brave soldiers, and then butchering their comrades while they slept. That is not soldiers' work. For the Serbs were not on their guard against us. They had been, and still were, our friends, our comrades in arms. I had not the heart to bayonet them." In Dr. Dillon's description we can recognise those "fine and manly qualities" which are developed by compulsory military training, and which are so picturesquely painted by reverend gentlemen in the columns of the daily press. A few men so trained deserted rather than butcher their friends in their sleep, the many obeyed the order.

SOCIALISM AND UNIONISM.

A hint or two to trade Unionism may not be inappropriate at the present time when the agitation is rife of such organisations as the non-political I.W.W. Genuine Socialists all desire to abolish class struggles rather than to perpetuate them. Direct anarchic action and crude economics is destructive. It is indisputable that socialism will be easier, surer, and unsanguinary, as the machine develops and monopoly ensues. In the meantime efforts can be made to ameliorate poverty without danger of re-action. This will be done with the awakening of trade unionism, which is already fairly solid. It must not be solely occupied with the raising of wages with commodity prices. It must welcome membership as the proletariat increase; and strive for shorter hours as production accumulates. It should direct its efforts against the small capitalist with the obsolete machine, and consequent meagre wage and long working day. The small capitalist will be in a better position as a wage-worker. He will lose the ridiculous idea of being independent under the big capitalist. He will not understand the concealed slavery of himself and family whilst ignorant of his relationship with the proletariat. Unionism can be most effective in this direction, and others, when the unionist refuses to produce or distribute inferior food or to manufacture

Strikers and Soldiers.

What Soldiers are For.

The Enslavement of the Workers.

When Kruger said: "The price of my country's independence will stagger humanity!" he might have added: "The result of my country's slavery will shock the world!"

Poor old Kruger put up a good fight; so did all those who stood with him. They were, indeed, fighting for their homes. But what did it avail?

That cold-blooded ruffian, Chamberlain, had a lot of war material prepared, and, of course, it could not be allowed to go to waste. A war he must have. Also, his fellow-thieves wanted the Rand mines. In reading a commentary some time ago on the Boer war, the writer said that if "Cecil Rhodes and Joe Chamberlain had gone to hell a few months before, there would have been no war." Well, the devil took Rhodes some while ago, but he left Joe to cumber the earth a bit longer in the shape of a living corpse. Well, the war was fought in South Africa, the Jews got the mines, and Chamberlain sold his guns, and everything in the capitalistic garden was quite lovely for a time.

It is said that the mills of the gods grind slowly, but grind they exceedingly small. It looks as if the wheels of the mills are beginning to turn in South Africa. I sincerely hope that the miners of the Rand will never stop until they have ground to powder the worthless bones of the wretches who would deny them the light of heaven. I know of no body of workers who are entitled to more sympathy than miners. They take their lives in their hands every time they enter the mine. If there were no capitalists in the world we should still want miners; but, then, they would work for the general good, and they would be fittingly rewarded, not as things are now, when

"Mammon's the master, and man is the slave,

Toiling for wealth on the brink of the grave,

Leaving a world of sunlight and sound,
For night-like gloom in the caves underground."

When I read of the fight put up by the Johannesburg strikers, my blood tingled, and I felt that I would like to be there. Why don't the workers of Australia put up a decent fight? But I suppose it is because they are too pious. They have been taught by their pastors that "when a man smites you on the one cheek, you must turn the other to him." When will the poor worms of Australia turn? The funny part is that the Australian doesn't think himself a worm at all; he thinks he's no end of a free man, and that he can lick creation. I have heard them say again and again what they would do if the Japs came. Poor little Jappy-Jap-Jap! I have heard them tell how they beat the Boers in South Africa, and then I think of Bill Adams and the Battle of Waterloo!

After all, who is to blame for the constant strife that goes on between the workers and their so-called masters? In my opinion, the workers themselves. They seem so absolutely devoid of moral courage, the constant gag about "law and order" is always sufficient to bring them up standing.

And who is it that breaks the law? When the Government of any country send out armed police and soldiers to shoot down strikers, it is they who break the law.

A man is not a criminal because he has to work; he is not a criminal because he refuses to work for less than he is worth, or under conditions where his health or life may be endangered. The employer who tries to force such conditions upon the worker is the criminal; he is no better than a highwayman.

The soldier is entirely the creature of the capitalist. His business in life is to murder his fellow-men. In every other walk of life men are employed for the benefit of their fellow-creatures (of course, urged on by their masters, they have to produce a great deal more than is required), but the soldier produces nothing. He is maintained

shoddily especially in the case of women and children, and when he refuses to erect the extreme palace or hovel. The worker must recognise his responsibility, as it is he who makes these things. He must forego that flunkeyism, that carelessness, that pettiness, that is a part of capitalism. He must learn to consider the dignified position of the human family. These are suggestions to the Building Trades, the Tailors' and Seamstresses' Unions, the distributing unions, and others, that can be realised when the working class realises that it has common interests, by not respecting the little capitalist.

ANON.

The only working class paper is a Socialist paper. The "International Socialist" is admittedly one of the best. Why not subscribe for it? Why not push it?

solely to destroy life, and if the robbers who employ him cannot get the other fellow's property, then he destroys that also. If there were no capitalists, there need be no soldiers. The bunkum we hear about defending our country goes down with cowards and fools. What is badly wanted is a soldiers' strike. There are very few who join the army for the sake of the glory; they mostly do it for bread.

It is for bread that men go down into the earth to dig for wealth for their masters. It is for bread they go down to the sea in ships, and under the sea many of them lie dead for bread. 'Tis a hideous thought. For the right to lie in a hovel, with little more than a crust, men in the pride of their manhood sell themselves to the bandits, who have stolen their birthright. And if they dare to murmur or strike, then their fellow-men are ordered to shoot them down. If it were not so horrible it would be funny.

What does the soldier get out of it? If he comes out with a whole skin he has a dreary barrack room to sit in and think over the gory, glory, and of the fight! He has horrible, coarse food to eat, and very little of it. His bloated superior sits down to all the good things of the earth. The soldier of the rank and file is the most wretched slave on the earth to-day. Think of it, you dumb-driven cattle of the capitalist robbers! Think a while, and then turn your guns on the ruffians who have hired you to murder while they rob your fellow-men! We are in the second decade of the twentieth century, and we are told from time to time of the great progress we are making. The capitalist is making progress; he is hoarding up wealth that he can never use. He clutches his gold bags in dread that one coin might escape. Then we hear a lot of platitudes about the tightness of money. Yes, the money-bags are tight to bursting point. If those who produce that money could realise that they are men, and not beasts, they would give a good, healthy kick at those money-bags, and then help themselves. If the soldier who guards those money-bags knew that he was a man, and not a worm, he would put his bayonet through those bags, help himself, and then go and buy a farm, where he could live a bummy, healthy life—the life of a man, instead of the dog's life in a barrack kennel.

DIOTENES.

Sydney Wharf Laborers.

President versus Solicitor.

On September 11 the Wages Board sat to consider the trouble existing upon the Sydney wharves. Surprise was expressed that the Union intended to call no witnesses, and had no intention of being represented by counsel. The employers regarded this attitude as a flouting of the Board and the Minister for Labor, at whose instance the Board had been called together. In view of the attitude of the Union the Chairman of the Board resolved upon an adjournment till the afternoon. In the meantime the President of the Union, and Mr. McCrystal, a member, were subpoenaed to attend.

When the Board met in the afternoon, Captain Webb, Employers, and Mr. J. Woods, secretary of the Sydney Wharf Laborers' Union, represented the two parties at the Board. Mr. Schroeder appeared for the Interstate Steamship Owners' Association, and Mr. C. E. Smith, secretary of the New South Wales Steamship Owners' Association was also present.

E. H. Hillier, president of the Wharf Laborers' Union, was examined by the Chairman, after which Mr. Schroeder undertook to cross-examine the witness. Mr. Schroeder's cross-examination resolved itself into a wordy duel between solicitor and president, and the latter's replies considerably disconcerted his legal opponent, who lost his temper and became decidedly "nasty."

After a few exchanges, in which gent one had considerably the worst of it, he exclaimed: "Do you know anything at all about your union?"

"Yes," answered the President.

"Tell me something then."—"Well ask me."

The solicitor here asked a lot of irrelevant questions, and got as many sharp replies.

The Chairman read a clause from the Act relating to the punishment of refractory witnesses, and advised Mr. Hillier to "bear that in mind."

Mr. Hillier said he was aware that the Chairman was appointed as an "impartial" party.

Mr. Schroeder: "Do you consider the Chairman impartial?"

Mr. Hillier: "With all due deference to the Chair, I cannot imagine a chairman being impartial."

"Which side would he be on then?"

"The other side the employers', of course. He would lean to the side from which he sprung."

The Chairman here intimated that he did not think that this matter should be inquired into, and Mr. Hillier was invited to give way to Mr. McCrystal.

Mr. McCrystal refused to kiss the book, and was interrogated as to his religious beliefs. He said that he conscientiously believed that there was no God. He had held this view from his early boyhood, and the more he thought of the matter as he grew older,

MERCY.

Adorned in all resplendency of art,
Solicitous and gentle she appears,
Whilst unchecked Arrogance pursues his part,
And faster breeds Humility in tears.

Let Courage, stern, untrembling at the task,
Reveal to Misery her secret source!
Let Justice—not the tempted one—unmask,
The subtle hag begot by Fear and Force.

When there is Unity in Social toil,
Why Mercy on her sister, Charity?
From Craft Initiative will recoil,
Fraternal toil will shine with Sympathy.
—OLIVER GORDON.

THE SOCIALIST POSTBAG.

A School Teacher outback writes:
"The delay in the change that so many of the Socialist writers so fervently hope for, seems a long time coming, but I think it is near at hand. I wish it were here now! It seems cruel to think that the workers are so unutterably foolish as not to reach out their hands and take what is just waiting for them. It is worse than cruel—it is heart-breaking. But they will wake up soon. I think another ten years, will see a big change, and that isn't such a very long time now. The workers are beginning to think and that is the first stage of discontent. A lot of them are thinking now, and will soon come over. A socialist isn't made in a day. It took a fair length of time to shift me, but now I have a fine collection of Spargo, Labriola, La Monte Lewis, Untermann, Engels, Liebknecht, Kautsky, De Leon and others. My field for propaganda work is strictly limited here. I am a teacher and as such have no political rights. I am surrounded by Tory landowners, one of whom is always reporting me to the Education Department. But I beat him, and rather enjoy it. Thus you will see you will have to keep my name dark. I may send you some 'copy' soon, and if it's good enough to use be careful to keep my name out. I'll send a pen-name. I'd like to get Wilson up here for a speech or two."

16/8/1913.

Dear Comrade,—Therein you will find amount enclosed for six subs., being the result of propaganda work done amongst non-Socialists who are economic serfs like myself. Hoping to forward more soon.—Yours in revolt against the capitalist hell-fire slavery,

LOQUACIOUS JOE.

Dear Comrade, Since I became a subscriber to the "International" I have become a member of the Newtown Branch of the A.S.P.

Twelve months ago I would not listen to a Socialist speaker, or think of reading any of the literature, but now I cannot hear enough speeches, and I simply delight in the literature. I would not and could not be without the "International Socialist" now. I think it a most educative paper, very small, but increasingly powerful. It will be a big, live, true paper when the present day-lie papers are buried in the dust of time. I find that Socialistic thought is spreading rapidly around Sydney. I have often been asked for the "I.S." when reading it travelling in the train. I am doing my best to spread the light of Socialism.—Yours for the revolution, W. J. P.

"Eugenics" is taking root in America, and eugenic weddings are the latest fad of the well-to-do. One such wedding took place at Manchester (Massachusetts) recently, when the lady and gentleman both declared themselves, on medical authority, to be "physically fit." This gave the reporters a line to go on, and they raved for weeks about eugenics, the perfection of the race, and so forth. According to these gentry, the white man can become perfect and the "nigger" problem be settled by sterilization. One point—a delicate one—they refrained from touching upon, and which is the best method of dealing with the insane millionaire, the wealthy female dog-worshipper, and the heiress who deliberately marries a foreign imbecile with a shattered reputation, a broken fortune, and feudal title.

The Medical Congress (London) has been discussing "Pelagra," a disease which is most deadly in countries where capitalism has succeeded in forcing the worker to exist upon a maize diet—and very inferior maize at that. In countries where a more generous diet has been wrung from the exploiters Pelagra is practically unknown. An old fable tells of the owner of an ass, who kept reducing the animal's diet until it was living upon one straw a day. When the owner had succeeded so far, the ass died. In like manner the owners of the modern wage slave have been reducing his diet until he is now living upon diseased maize. Like the ass, just as he has reached the limit, he is dying. Though the medical men don't say that the owner ought to feed his slaves better, the moral is obvious.

the more convinced he became that his view was right.

After an ineffectual attempt to get more than a few blunt truths from the subpoenaed ones the inquiry was further adjourned. Meanwhile the press has marvelled a great deal at the views of the wharves.

A.S.P. News & Notes.

National Executive Administrative Council.

The Administrative Council will meet on Sat. Sept. 27. A full attendance of delegates is requested as there will be important business to transact.

Branch Secretaries are requested to address all correspondence to

J. W. ROCHE,
General Secretary,
115 Goulburn Street, Sydney.

BRISBANE.

"The law's a huss!" and asses can kick.
This particular Queensland "huss" kicked Com. A. G. Brown so severely that he is compelled to take the rest cure at King George's Bogga-road establishment for at least a month. Last Sunday evening, as arranged, a few of us assembled at the corner of Edward and Queen streets. Shortly after the Salvation Army had made their usual collection, Com. George Brown stepped on to the road and commenced speaking. A few minutes passed, when a brand-new constable, with a lordly gait, and in all the pride of his authority, came forward and demanded to see Brown's permit. Brown couldn't give an ocular demonstration of his possession of such, for his permit was not of paper and typewritten characters, but was a permit of reason. Of course, this did not satisfy the nice-looking policeman, and, without further ado, he marched A.G.B. off to the watch-house. On Monday morning the case came up, but was adjourned by Magistrate Eglington until Tuesday. The police, in prosecuting, called half-a-dozen witnesses. Some of their evidence was amusingly contradictory, especially their estimates of the size of the crowd that foregathered. Brown, in his cross-examinations, clearly demonstrated from the answers of the prosecutor's witnesses that discrimination had been exercised by the Commissioner, and that the Socialists were marked men. The Magistrate, interrupting the proceedings, stated that he was there to judge the merits of the particular charge preferred against Brown—that of addressing a public meeting without a permit. Whether discrimination was practised or not had nothing to do with him. It would be just the same were the Salvation Army brought before him on a similar charge. If Brown could prove he did not address a public meeting, or if he did so address, and had a permit to do so—well, the case would fall through. Our Comrade saw what he was up against, and so bluntly told the magistrate that we intended to speak on the street, legally or illegally, and that we should fight on until the right of free speech had again been established. The Magistrate, in giving his decision, said that a few months ago he only entered a nominal fine against us, but, seeing that such leniency had no effect, he inflicted a fine of £5, or one month's imprisonment. Brown is now in jail, serving sentence. We who are still on the right side of the jail walls are desirous of keeping the fight going, and to do so we need men. To any who read this who have no ties or responsibilities, and are not too respectable, we ask their assistance in keeping the police busy. Those who cannot possibly aid in this way at least can come up with the coin, and help swell the Free Speech Fund. We propose to publish a leaflet, circularise all working-class bodies, and in every way possible call attention to the reactionary and repressive measures of the Queensland Government.

To show what we are up against, I want you to publish the following, which is a reply sent in answer to our application for a permit to hold Sunday meetings:—

"Sir,—Referring to your application of the 11th instant, I have the honor to inform you that the Commissioner of Police DOES NOT APPROVE of the issue of permits for the holding of open-air meetings on Sundays on roads within the Metropolitan Traffic District for other than religious purposes by accredited representatives of religious bodies.

(Signed)

F. CARROLL.

Superintendent of Traffic.

Monday, by Wire: "Mandeno juggled Sunday, many witnesses, case prolonged, Adjournment till Tuesday."

GORDON BROWN,

Organising Secretary.

(The above wire probably means that our Brisbane comrades are prolonging each case by calling numerous witnesses and asking as many questions as possible. A few weeks of A.S.P. tactics and the opposition is sure to be well beaten and discredited. We won at Wollongong and Sydney, and we will win at Brisbane if comrades everywhere lend the comrades there their assistance. All letters for the Organising Secretary should be addressed to Gordon Brown, Socialist Hall, Stanley Street, South Brisbane.—Ed.)

PERTH.

We held our usual propaganda meeting

on Friday evening near the Perth station, and Sunday evening in Murray-street.

On Friday evening Comrade Saaven took the chair, and Comrade Parkinson spoke for an hour on the "Fundamental Principles of the Marxian Theory of Value." We had a very attentive audience, and the subject matter was dealt with in a manner which was appreciated by the people present.

On Sunday evening we were all pleased to see amongst us once more our old and tried Comrade Miller. He dealt out some trenchant criticism on the lack of "tact" by the so-called Labour Party of Australia. He condemned their efforts to mitigate the conditions of the workers and gave a scathing exposure to their pet "Referenda" scheme and their "Nationalisation" bogey. Parkinson also spoke at evening meeting. Good sale of literature. Could do with more workers. Now, boys, roll up and let us have of your best!

Parkinson,
Secretary.

SYDNEY.

Splendid meetings were held during last week in Liverpool and Market streets. Sunday's Domain meeting was highly successful, despite the many side-shows operating close by, Comrades Jones, Gordon, and Slade being the speakers.

CECIL WHITMORE,
Secretary.

OMISSION.

The article on "Surplus Value" which appeared in No. 176, Sept 6, was written by Alexander Rosenthal, of Fitzroy, Melbourne. Owing to our contributor's name being lost, we were unable to append his name to his able contribution.

LITERATURE DEPARTMENT.

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Barrier Branch.

Australasian Socialist Party.

Sulphide Street, Broken Hill.

Lectures held at the Party rooms every Sunday evening. General meeting every alternate Sunday at 10 a.m. Speakers' Class every Sunday alternatively at 10.30 a.m. and 3 p.m. Outdoor propaganda meetings every Friday and Saturday at 8 p.m., and every Sunday at 7 p.m., at the corner of Sulphide and Argent streets. Visitors to Broken Hill will be welcomed at any time. The INTERNATIONAL SOCIALIST and other literature obtainable from the Literature Secretary.

Balmain Branch.

Australasian Socialist Party.

The above Branch meets at the Town Hall every Thursday, at 7.30 p.m.
 Business meeting and Lectures alternately.
 McKERLIE, Sec.

Perth Branch.

Australasian Socialist Party.

Business Meetings held at Ellis's Coffee Palace, Wellington-st., first Thursday in every month at 8 p.m. Propaganda Meetings held every Friday evening at the Railway Station at 8 p.m., and Sunday afternoon at Esplanade at 3 p.m.
 C. PARKINSON, Sec. Pro. Tem.

Melbourne Branch

Australasian Socialist Party.

47 Victoria Street, Melbourne.

Lectures held at above address every Sunday evening at 7.30. Meetings at Smith-st., Fitzroy, and Markets, South Melbourne, every Friday evening.
 Members' Dance held every Saturday, commencing at 8 p.m.
 J. R. WILSON, Secy.

Sydney Branch.

Australasian Socialist Party.

Meetings of the above branch are held at Queen's Hall every alternate Thursday, at 7.45 p.m.
 Propaganda meetings held every Saturday evening at corner of Bathurst and George Streets, Sunday afternoon, Domain, Sunday evening, Market and Park Streets at 7.30 p.m.
 CECIL WHITMORE, Secretary,
 115 Goulburn Street, Sydney.

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The usual Monthly Meeting will be held on Sunday, Sept. 21.

O. BLANC, Secretary.

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